/135 cont./

775 764 372 And, as could not fail to be the practices reflect in some way the ideas about the destiny of the soul of the deceased. Over the grave is lighted -- Mbüá, Ñandéva, and Kayová -- a small fire /136/ especially on the night of the interment. The Kayová say they do it for the soul to find the road to the Beyond, a usage [114] which might be taken as a reinterpretation, in native terms, of an originally Christian practice were it not for the evidence to the contrary, the information contained in ancient sources concerning other Tupí-Guaraní (16).

16. /From p. 152 of the original source./ Of the three recommendations that the Tupinambá made to the dead, the first was that they should not let the fire go out (d'Evreux, 1929, p. 167). Other related tribes also believed in the need for illumination for the soul to make the dangerous journey to the Beyond and not become lost in the dark regions that it has to cross. See, for instance, Métraux, 1928 b, p. 122.

The fire is lighted immediately after the burial; when it is the case of a child, sometimes they content themselves with one or two candles. The fire is considered indispensable on the grave [115] of the adults. Marçal, my principal and best informant, told me the Ñandéva explanation, adding that he did not know whether it was also valid for the Kayová: the ñeẽguẽ of the deceased, carrying the memory of all the places traversed during life, feels the need to see them all again after death, only afterwards does it go to the Beyond; the fire serves it for illumination. The same informant told me that, for the Ñandéva, the deceased sometimes "manifests" himself to the survivors by means of cries, weeping, or some other way; it is because the ñeẽguẽ is in need of light. Someone then goes to the cemetery to light a candle or a fire [774] on the grave. It is to be noted, by the way, that, according to this explanation, it is the ñeẽguẽ (originally only the sublime part of the human soul) that needs the light, while a person "who does

/136 cont./

775 764 372 [774] not have entrance to the sky," that is to say, who is not accepted because of a disorderly life, returns to roam about on earth without rest, becoming transformed into an anguéry. A doctrine which obviously takes into account less primitive concepts, since it replaces the belief in the duality of the human soul by the Christian notion of reward and condemnation.

764 178 [769] [768] At the Pôsto Indígena Curt Nimuendajú (Araribá), where the burial is usually done in hammocks (unless the post administrator provides a wooden box), the graves are decorated on the Day of the Dead in the same way as the Christian ones are, but, on the other hand, they keep the custom of putting on the tomb the objects that belonged to the deceased, especially in the case of children. When a child dies, they put on the grave the toys left behind by it and on the following days go to take the things that they still find: on the tombs of adults they place the porunga /water container/ that the deceased -- or rather the deceased woman -- used for carrying water, besides other objects of personal use.

768 764 The "odds and ends" that belonged to the deceased, and which are not buried with him, are placed on the tomb for an unlimited time. At the cemetery of the Pôsto Indígena Benjamim Constant there was a vast number of things: bottles, porongos, calabashes, shoes, bows, dishes, pots and pans, and so on. Exposed to the weather, these objects are gradually /137/ destroyed; it also happens, as Capitão Alberto told me, that the better things are "stolen" by some interested person. The temptation, in fact, must be great. I have not been able to find out whether there is actually an idea that the "spirit" (anguéry) of the dead person can utilize the "odds and ends" that he used during his life (17). [775] [114]

17. /From p. 152 of the original source./ No calabash is left on the grave, aside from those that belonged to the dead man or woman, contrary to what V. D. Watson states, 1944, p. 40.

768 775 428 Among the Mbüá I was told that the material goods of the deceased

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

#174 776 This is also a fair statement of the beliefs of the Cayuá of the present time, and we may therefore safely consider it as representing the past of this people's religion. A third class of supernaturals existed, made up of the remote "sky god" culture heroes and creator beings. The earthly demons almost universally had peculiar individual traits, such as one leg, double feet (that is, legs with feet and toes extending both forward and back), red hair (!), dwarf or giant size, and similar features. No Cayuá who knew his demonology would be likely to mistake the particular spirit he might at some time be dealing with. Furthermore, the demons usually had special individual interests in life. One sustained himself entirely upon bananas (*sic!*), another on honey, and usually each lived in a particular type of place, some in the water, some in the *cerrado*, some in the *taquara* groves, some among the *pindó* palms. Some, at least, were associated as owners or protectors of certain plants or animals, and one might incur their wrath by treating the plant or animal in question in a careless or disrespectful manner. Almost any of these beings was capable of doing harm to men, although certain ones were more aggressive in this enterprise than others. A few demons may have been passive as far as man was concerned, and even fewer may occasionally have helped man by teaching him the use of plants or the knowledge of crafts. By and large, however, these beings were to be avoided, or placated if avoidance were not possible. Probably all of them had individual names.

775 #174 The ghost spirits were not individually named but simply referred to generically as *angwéra*. They abounded and were omnipresent—or at least were capable of turning up practically anywhere at any time. Many of the commonest *angwéra* were ghosts of departed Cayuá—if, indeed, this was not the ultimate origin of them all. Measures were usually taken upon interment to see that the ghost of the deceased human did not return or stay in the neighborhood of his erstwhile house or village. Houses of the deceased were [768] probably abandoned and burned. The use of fire seems closely connected with [372] the Cayuá idea of exorcising ghosts. A fire was kindled by the grave of the [764] newly deceased; fires were kept alive at night in the houses of the Cayuá (and are still) with the thought that this would keep lurking ghosts away. The night was especially fearful, and few would needlessly venture out alone. [171] Great fear of possible harm caused by these spirits appears to have been [609] characteristic of many of the Tupi-Guarani, and even whites were occasionally appealed to for help.[78] There is good reason to believe that the same was largely true of the Cayuá.

778 346 #175 There is no direct indication that the ancient Cayuá had idols or other similar objects of worship. The Jesuits in their writings complained of the Guarani who sometimes apparently had a special structure separate from their village where they kept the bones of a former powerful *pa'i*, displayed

[78] Nimuendajú was once called upon by some Apapocuva-Guarani to use his rifle against a particularly malevolent and persistent ghost.